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THE LAST DAYS.

THE Saint, and the Saint of the last days, he who has entered into covenant with God, and has received of the enlightening influence of the Spirit of Truth, is the only individual capable of contemplating aright the great subject at the head of this article. Many members of long-established christian sects, acknowledge that there will eventually be a termination to the present state of things, and that the end will come; but the fact is never realized so as to lead to any corresponding measures commensurate with the importance of the subject. More modern systems have arisen that have certainly made the subject of the termination of the present state of things their primary doctrine, and they have gone forth with an astonishing boldness to fix the day of the coming of the Lord; but subsequent events have proved the fallacy of their predictions, and that their theories were merely the result of human conjecture, entirely unaided by divine inspiration.

And yet while a few are interesting themselves in this momentous subject, myriads are pursuing the common avocations of life, regardless of the events that hang over the destinies of all mankind.

But still the subject is one that claims attention from all, from the Saint of the Lord, because it becomes (while he is faithful) a guide unto his path and a measure by which to direct and regulate his actions. He has become aware in some measure of the important things that must transpire, not only with the nations of the earth, but also with the people of God; he is conscious that as he now stands, or as he is now endowed and qualified, he will not be competent to meet the things that shall come to pass, and he feels the necessity of being prepared by the teachings and ordinances of the House of God.

And it well behoves the people of the world to look around them at the signs of the times, and to cry aloud to the God of Heaven, that they may be enabled to flee from the wrath to come.

We have sometimes thought that since the doctrines of Millerism arose, that the Saints have been too remiss in giving to "the coming of the judgments of God" a sufficient portion of attention in their discourses. This may arise from more causes than one; perhaps from beholding the fallacies of Millerism, they have been afraid of being identified with them, or otherwise a little hostility to the subject may have been excited from contending with the errors of the same. But, however, let the Saints remember the mission of the angel in committing the gospel to man in the last days, and forget not that the hour of God's judgment is at hand.

With regard to the evidences afforded of this great subject, the first undoubtedly is the origin, and the progress of the Church of Jesus Christ of Latter-day Saints. We do not give this, however, as evidence to those out of the covenant of God, but to the Saint—to him who has, by the illuminating influence of the Spirit of God, become a child of the day, and who is enabled to discern truth from error.

What a glorious flood of light has burst upon our understandings by the coming forth of the despised Book of Mormon; revealing the secrets of one half the globe, and manifesting the justice and the benevolence of our Great Father unto the children of men; bringing forth from the oblivion of ages the histories of the uncertain past with regard to mighty nations; and to him who reads with delight

the transactions of our glorious Saviour in eastern lands, throwing additional lustre and benevolent laurels upon the brow of the Son of Man; or, is the history of mankind our study, the rise and fall of empires, exalted by piety or debased by iniquity. Here is a splendid study of the frailty of man.

But more than this. Have we speculated on the early history of mankind? Have we indulged in metaphysical theories on the origin of evil? Here is a grand solution of the subjects, and of the wisdom and designs of God.

Have we ever wondered at the conflicting doctrines that have agitated the religious world for ages, concerning the free-agency of man and the sovereignty of God? Here we have a beautiful solution of the mystery, that man, without the inspiration of God, could never unravel.

But again, would we look into the future and behold the destinies of nations, here we find the pen of prophecy throwing a blaze of light upon the time to come, and revealing much of the great events of the last days,

The Book of Mormon, then, this double testimony to the goodness and faithfulness of God, together with the revelations given to the Church of Christ from time to time—the manifestations of the authority and power of the Holy Priesthood—the signs following those that believe, together with the glories to be anticipated, and of which the faithful are sure, form altogether a mass of evidence, the people of God of the era in which we live, and of those tremendous events that will assuredly attend the closing of the present state of things.

But again, a reflective mind that can look abroad upon the systems of religion amongst mankind, and especially upon what is termed Christendom, must be struck with the total impotency of these bodies ever to be instrumental in preparing the human family for the things that are to come to pass.

The result of their labours is to split and to divide, for the more deeply imbued an individual may be with a particular set of principles, the more opposed will he necessarily be to others. It is true that efforts have been made at different times by well-disposed individuals to unite the various denominations together, and to blend into harmonious action the heterogeneous mass of devotees of peculiar creeds, but they have generally failed.

Great exertions are making at the present to accomplish a union of the various protestant bodies, through the exertions of the celebrated D'Aubigne, and meetings for this purpose have been held in various places; but if we might venture to prophecy we would say that the union of the various protestant bodies, if it effect anything, will be, eventually, to surrender its power and authority to Papal supremacy. That such an object is far from being contemplated at present we fully allow, but on the very principle on which they urge a union amongst themselves, so must they on the same grounds unite with the great mother of them all, unless they continue unmercilessly to consign the votaries of Catholicism to eternal destruction.

The contemplation therefore of the existing sects of modern Christendom is a strong evidence that the end is nigh; and on this subject we would further remark that, according to the prophet Isaiah, in his 29th chap. when it was yet but a little while ere the end should come, that Lebanon should be turned into a fruitful field, and the fruitful field should be esteemed as a forest, that religion should by no means be extinct, but that the people should draw near unto the Lord with their lips, while their hearts were far from him, and that the fear of God should be taught, but that it should be by the precept of men.

Now let any one seriously reflect upon the condition of the religious world, particularly so called, and see whether it does not answer the description of the prophet. The principle of divine revelation being given or enjoyed at the present day is considered ridiculous, generally speaking; or if admitted at all, it is understood in a manner that we venture to say would have puzzled an apostle of old to comprehend. The power of godliness, which we understand to be that degree of the Spirit of God imparted to man according to his faithfulness, or advancement in the things of the kingdom by which the Lord is glorified, and the power and authority of his holy priesthood is made manifest; in these days of improved Christianity, is ridiculed as superfluous, or a superogatory gift which the religions of the day need not, and

the possession of which would only prove that modern christianity had retrograded to the level of apostolic times.

What stronger evidence then, can we possess that we are fast approximating towards the last days, than the contemplation of the religious world as at present extant.

But there are other evidences in abundance, in fulfilment of prophecy, that are thickly and strangely increasing around us; we refer to the various disasters that have of late occurred by flood and fire, and earthquake, as well as many signs in the heavens, all combining to bespeak that the end is nigh. Indeed so numerous have been the fires on the American continent, that we have ceased to try to enumerate them; while in England, and on the continent of Europe, we are by no means exempt from these prognostics of the last days.

The Saints have one great lesson to learn from these things, which is, to live unto the Lord, that they may be prepared to endure the things that shall come to pass, and also to make good use of the time allotted unto them in warning the people of the wrath to come, and pointing out the way of escape to all that are prepared to give heed unto so great salvation. And let them not be discouraged if multitudes turn a deaf ear to the offers of mercy. Many from their earliest days of reflection have been accustomed to listen to the voice of their teachers, of those who bid them to fear God according to their precepts, with implicit confidence, and are so full of religion that they have no room for the principles of eternal truth; but still some may be found whose hearts will bound with life and gratitude at the glorious tidings, and who will be found ready to drink in the sublime truths connected with the kingdom of God; and if the servant of the Lord will observe the influences of the Spirit, he shall know when to minister and when to refrain.

EDITOR.

THE VOICE OF PROPHECY.

BY THE REV. CHARLES WILLIAMS.

"Truth is strange,
Stranger than fiction.

Man, richly endowed as he is, has been denied the attribute of prescience. Such a boon would have proved inimical to his peace; its withholdment demands, therefore, acquiescence and gratitude. In the perverseness of his spirit, however, he is often dissatisfied with this negation in his lot, and, were it possible, would impetuously rend asunder the veil which overhangs futurity; but, failing in his efforts, he welcomes every promise to draw it aside, and to cast a revealing light on things to come.

In this infatuation originated the oracles of antiquity, amounting, it is calculated, to not fewer than three hundred; among which that of Apollo at Delphos, and that of Dodona, consecrated to Jupiter, were the most renowned. So great was the charm attendant on their celebrity, that responses were received with implicit confidence, though delivered in the murmurs of a fountain, in the sounds of a brazen kettle, or by the lips of the Pythoness, who, having passed through the preparatory rites and inhaled the sacred vapour, arose from her tripod, and with a distracted countenance, with hair erect, with a foaming mouth, and with shrieks and howlings which filled the temple, and shook it to its base, uttered some unconnected words, to be collected by the priests, and pronounced the decisions of inexorable fate.

And, strange as it may appear, a similar fascination is still extant. Dupes are found in towns and villages by a wandering tribe,—

"the sportive wind blows wide
Their fluttering rags, and shows a tawny skin,
The vellum of the pedigree they claim;"

while modern seers, unhappily, are in no want of readers for their volumes, or listeners to their harangues.

Well may the heart sicken at such proofs of human imbecility. Many are the

minds which never rise beyond the infancy of their powers; and not a few are there which make a sudden lapse into a second childhood. There is, however, the consolation that imposture proves the existence of reality, and that there are

"Oracles truer far than oak
Or dove or tripod ever spoke;"

notwithstanding the preference which prevails for fallacies, and the too common disposition to effect the accordance of what is infallibly true with wild hypotheses.

Among the predictions that substantiate their claim to a divine origin, are those associated with the history of Tyre, and on these a few illustrative remarks may not be deemed uninteresting or unseasonable. Antiquity speaks indeed of three cities, erected at different periods, which bore a similar designation. Tyre on the continent, called also Palæ-Tyrus, or old Tyre; Tyre on the island, which, according to Pliny, was little more than half a mile from the continent; and Tyre on the peninsula: but it appears they were actually one, for an artificial isthmus is said to have joined the old and new cities.

At the time to which allusion should first be made, Palæ-Tyrus had attained the towering pinnacle of wealth and fame. Every part of the known world wafted treasures to her ports, and people of all languages thronged her streets. Within her boundaries, was the chief seat of liberal arts—the mart of nations—the vast emporium of the globe. Her merchants were princes; and Tyre, having taught her sons to navigate the mighty deep, and to brave the fury of its storms, stretched forth her radiant sceptre—the empress of the seas.

Amid the splendour, luxury, and pride of unsurpassed prosperity, a holy seer, with ashes on his head, a countenance of noble expression, and a garment of sack-cloth cast over a frame of vigorous maturity, went forth, and in tones of authority, softened by compassion, announced, among indifferent, scornful, and insulting multitudes, the solemn prophecy of Tyre's destruction. At the sounds which fell from his lips the loud laugh often rose; the wit and the mimic made the prophet their sport at many a banquet; to every false prognostication was given the name of Ezekiel; and more than one generation passed away, leaving the daring impiety of the Tyrians unvisited, and the true and holy character of Jehovah unavenged.

But at length, the sword of justice slumbering in its scabbard for more than a hundred years, awoke. Nebuchadnezzar, who had been expressly announced, came forth "from the north, with horses, and chariots, and companies, and much people," attacked Palæ-Tyrus, and continued the siege for thirteen years. Availing themselves of their physical superiority over the invader, the Tyrians made their escape by sea; hence their colonies were scattered far and wide, and the city, which was called the daughter of Sidon, became the parent of Carthage. Success was, therefore, to the conqueror only the harbinger of disappointment; he found Tyre stripped of its treasures and almost deserted; and in the furious exasperation of his wrath, he put the remnant of a vast and luxurious population to a cruel and immediate death, and consigned the scene of their departed glory to utter destruction.

If, however, unlike the fabled phoenix, it was forbidden to rise from its ashes, it was permitted to resemble the father who lives again in his son, for insular, or New Tyre soon rose to distinction, became a mart of universal merchandize, and "heaped up silver as the dust, and fine gold as the mire of the streets." Surrounded by a wall, a hundred and fifty feet high, built upon the very extremity of the island, and laved on every side by the ocean's billows, it appeared impregnable. But the revival of power was transient—the semblance of security was delusive, for scarcely had a century elapsed when Alexander panted to reckon it among his proud possessions. Rushing to the city to slake his burning desires, eagerly as the hunted deer hurries to quaff the cool waters of the lake, he found a spirit of resistance awakened, equal in energy to the ardour of conquest.

Never did the collision of human passions enkindle a contest more violent and sanguinary than that which immediately commenced,—the heart chills at the recollection of its details, and the hand refuses to present them to the eye. Furiously repelled by a desperate people, the invaders had to contend with exasperated elements. A junction with the main land, rendered necessary by the previous destruction of the

isthmus, was almost complete, when a storm arose—the waves dashed with resistless force against the mass—the waters penetrated the strong foundation—and like the sea-girt rock riven by an earthquake, it sunk at once in the yawning abyss.

No sooner was this repaired by the aid of the patriarchs of the vegetable world,—the cedars of Lebanon,—

“Coeval with the sky-crowned mountain’s self,”

and the military engines placed upon it, hurling arrows, stones, and burning torches on the besieged, while the Cyprian fleet approached the harbour to the unutterable terror of the Tyrians, than, suddenly, thick and gloomy clouds enwrap the sky;—every moon-beam was extinguished;—the sea insensibly arose, casting far and wide the foam of its wrath;—the vessels fastened together were torn asunder with a horrid crash; and the flotilla, once tremendous and threatening destruction, returned a wreck to the shore.

Dispirited by these circumstances, and by unquenchable valour, Alexander had almost determined to raise the siege; but a supply of eight thousand men having arrived, in compliance with his demand, from Samaria, (then the asylum of all the malcontents in Judea,) he gave fresh energy and horror to the conflict; and at length, amid the shouts and yells of infuriated multitudes, the ocean-sceptre of Tyre was broken—the splendid city was given to the devouring flame—and two thousand victims remaining, when the soldiers were glutted with slaughter, they were transfixed to crosses along the sea-shore.

And now, as the traveller seeks for ancient Tyre, he will find its reliques in a miserable spot named Sûr. Instead of a magnificent spectacle, enkindling admiration, delight, and astonishment, nothing but the fragments of scattered ruins will meet his view; instead of gay and glittering throngs he will recognize only a few wretches, plunged in the deepest poverty, who burrow in vaults, and subsist on the produce of the waters; and strange will be the darkness of his mind, and the apathy of his heart, if, as he muses on the contrast, and marks the implements of fishing lying on the solitary cliffs, he does no homage to the prophetic voice which said “Thou shalt be built no more—thou shalt be as the top of a rock, thou shalt be a place on which fishers shall dry their nets!”——But another fact must now be remarked.

At the crisis when Alexander, desponding of victory, contemplated the abandonment of Tyre, messengers, despatched to Jerusalem with a requisition for aid, returned with the reinforcement from Samaria. Hurried instantly into the presence of the Monarch, he demanded the number of the Jews on their march. To this inquiry a Macedonian of noble mien, replied, in a tone expressive of reverence and regret, that their mission, though undertaken by command of the greatest of Princes, had utterly failed.

“At whose peril?” asked the indignant conqueror.

“At their’s, O King,” replied the messenger, “to whom our embassy was charged.

“Then be it their’s,” rejoined the Macedonian, “vengeance shall follow their contumacy—but their answer?”

“It was thus given,” said the legate, by the chief of the priesthood: “Go tell your King, that the Jews are bound by an oath to Darius of Persia, and, therefore, during his life, they cannot obey another’s mandate.”

“But they shall—they shall,”—vociferated the impetuous Prince, “and no sooner shall the pride of Tyre be brought low, than Alexander’s victorious legions shall pour a like destruction on Jerusalem, nor shall their Persian ally shield them from the wrath their madness has enkindled!”

Jaddua, the High Priest, could easily anticipate the ebullition of the Macedonian’s ire, but portentous as it appeared, duty left him no alternative. To disobey the mandate was indeed to expose himself and his people to the violence of an exasperated power; but what was this compared with the breach of a solemn pledge? With a conscience unstained and unburdened, they could rely implicitly on Israel’s God; and as he thought of their deliverance from the plot of Haman, the son of Hammedatha the Agagite, he pronounced his decision with a countenance beaming with placid dignity, with a steady gaze, and with an unflinching tongue; nor was

his serenity ruffled by the ill-repressed rage of those to whom it was delivered.—At the offering of the evening sacrifice, however, he did not forget to supplicate pardon, if he had unwittingly trespassed, nor to implore the divine benediction, if his determination were accordant with his character and office.

But as the interests of his people, infinitely dearer than his own, were now in imminent peril, the fervent supplications of his bosom were not enough, and he therefore issued his command for a general and solemn convocation.

The day arrived—the hum of secular occupation was hushed—the Sabbath seemed suddenly to have returned, and multitudes from every part proceeded to the temple. In the first court, surrounded by a range of cloisters, over which were galleries supported by columns, each consisting of a single piece of white marble, stood the Gentile proselytes; within—but separated by a low stone partition, on which pillars were placed, inscribed with a prohibition to an alien to enter the holy place—appeared the Jewish women; on an elevation of fifteen steps arose the court appropriated to the worship of the male Israelites; above this was that of the priests, cut off from the rest of the building by a wall one cubit high, and surrounding the altar of burnt-offerings, and between it and the holy of holies, were the sanctuary and the portico, in which splendid votive offerings were suspended; while the various inclosures were thronged with worshippers, with eyes cast reverently downward, their hands meekly crossed upon their breasts, and with uncovered feet, blending with fervent prayers with acts of deepest humiliation, to deprecate the vengeance, which, like an immense thunder-cloud, hovered over Jerusalem.

Refreshed as the Israelites were by the pure streams of Elim, Jaddua retired from the magnificent and solemn scene; and when at the usual hour he sought repose, his venerable cheek was irradiated by the brightest glow of hope. As he sunk into slumber, that glow was softened, until at last it melted into an expression of profound reverence; for He, who commands every avenue to the mind, deigned to approach his servant in the visions of the night, smiled upon him with ineffable benignity, assured him of the ascent of his offerings with a grateful odour, pointed out the means to be employed, and engaged to throw around his people the shield of his Almighty arm.

Smiling through tears of astonishment and gratitude, the High Priest awoke; and soon was the heavenly monition obeyed. Again the whole city was in motion,—all its magnificent portals were thrown open—an abundance of flowers, asphodel, ranunculuses, anemonies, phalangias, hermolanuses,—all the varieties of beauty and fragrance, were profusely strewn through the streets—and a splendid and august procession issued forth from Jerusalem.

First appeared the venerable and lofty-minded Jaddua, the snows of whose age finely contrasted with the fire that flashed from his dark, full eye; he wore the linen ephod, splendidly wrought with gold and purple, bearing on its shoulder-straps two gems, and in its hem a row of golden bells separated from one another by artificial pomegranates—on his bosom was the breast-plate of judgment, of exquisite workmanship, studded with precious stones, inscribed with the names of the twelve sons of Jacob, and holding the mysterious Urim and Thummim—while his forehead was adorned with a crown of pure gold, on which was written,

קדש ליהוה—“Holiness to the Lord.” He was followed by the Priests, the Levites, the Nethinims in their official vestments, by the singers and minstrels with the harp, the trumpet, and all the treasures of a land whose native genius was music, and by an immense multitude of the people attired in white; and as they descended the hill of Zion, and entered the deep valley again, encircled with noble hills, the chorus of the song of David melted in the air:—“The Lord of Hosts is with us; The God of Jacob is our refuge.”

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A VISIT TO LONDON, BIRMINGHAM, AND THE POTTERIES.

The 7th of June found me once more in the great metropolis, after an absence of nearly five years; and, while walking through the city, my mind was filled with meditations upon subjects, to me of much interest: it was carried back to the year 1840, when in company with my much esteemed and worthy brethren, Heber C. Kimball, and George A. Smith, we first introduced the fulness of the Gospel into the city of London, and walked the streets of that city faithfully for nearly thirty days before we could find a man that appeared to feel interested in the message that we had to present to this generation, or that felt disposed to welcome us beneath their roof, unless in return they were well rewarded with gold or silver: but through the goodness of God, after spending about six months of hard labour, we were enabled to establish a small branch of the church of Jesus Christ of Latter-day Saints in the great metropolis of the world, which we left in charge of elder Lorenzo Snow.

Not only had five years absence effected a great change upon the face of the city, but in like manner the prospects of the church had undergone a change too; for I was now walking in company with elder E. H. Davis, who is presiding over a branch of the church there, numbering nearly three hundred members, as well as a number of neighbouring branches.

I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845, the pleasure of securing unto the church the copyright of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-day Saints, brought forth by the mouth of the prophet, seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records ever presented to this or any other generation, and is now for sale at our office in Liverpool, and by our agents throughout the United Kingdom, to the church and all who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy, and read for yourselves, digest it, learn wisdom, and practice holiness. I entered the work at Stationers' Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me. I spent twenty very pleasant days in London, during which time I met three Sabbaths with the Saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred Saints feasted and rejoiced together. I think the church was never in a better or more prosperous situation than at the present time, in that city. There were some few individuals that appeared a little uneasy when I first went there, one of which, being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared, rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there the city was placarded, and on Sunday evening we had a large assembly, including many strangers. I treated on the origin, rise, and progress of the church of Jesus Christ of Latter-day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise, judicious man, and I feel thankful that the Saints in London can enjoy the teachings of elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers, and confidence of the Saints, and that the work will ever prosper in London under his superintendence. I found but few of the Saints in London with

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I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845, the pleasure of securing unto the church the copyright of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-day Saints, brought forth by the mouth of the prophet, seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records ever presented to this or any other generation, and is now for sale at our office in Liverpool, and by our agents throughout the United Kingdom, to the church and all who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy, and read for yourselves, digest it, learn wisdom, and practice holiness. I entered the work at Stationers' Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me. I spent twenty very pleasant days in London, during which time I met three Sabbaths with the Saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred Saints feasted and rejoiced together. I think the church was never in a better or more prosperous situation than at the present time, in that city. There were some few individuals that appeared a little uneasy when I first went there, one of which, being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared, rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there the city was placarded, and on Sunday evening we had a large assembly, including many strangers. I treated on the origin, rise, and progress of the church of Jesus Christ of Latter-day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise, judicious man, and I feel thankful that the Saints in London can enjoy the teachings of elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers, and confidence of the Saints, and that the work will ever prosper in London under his superintendence. I found but few of the Saints in London with

whom I was formerly acquainted, as most of the first had emigrated. Elder Cooper, one of the first baptized in that branch, I found still firm in the faith, as also his wife and aged mother. They all seemed to thank God with all their hearts that they had ever heard the sound of the Gospel.

I formed many new and highly interesting acquaintances with the Saints in London, was much edified with their testimony, and blessed while with them. Brother Crump was ordained to the office of an elder, and I think he will make a useful man in the vineyard of the Lord, and council of his brethren in days to come. Duty called me from London, yet I parted with the Saints with regret that I was obliged to leave them so soon. I also held one meeting with the branch of the church at Woolwich, which had increased much in number since we left it in 1840.

On the 27th of June, I kept a day of prayer and fasting in the town of Birmingham, with a flourishing branch of the church of nearly four hundred members, under the guidance and teaching of father Robert Crook. I had an interesting meeting with the Saints on that evening, and while hearing the testimony from various individuals, one truth was strongly impressed upon my mind, which was, that notwithstanding one year had passed away since the prophets were martyred at Carthage, yet the work which they had established, and sealed with their own blood, was alive in the hearts of tens of thousands, and bringing forth fruit to the honour and glory of God. I attended a council meeting with the officers of the church in Birmingham, and was happy to find that perfect union prevailed among them. I spent an interesting day with them on Sunday, the 29th of June. They held their meeting in a commodious room which they have rented for a year in High Street. I preached in the morning and afternoon, communed with about four hundred Saints, confirmed five, blessed several children, and administered to several that were sick: the remainder of the afternoon was occupied by the brethren and sisters in bearing their testimony of the work of God, and truly it was an interesting time. In the evening, the house was crowded to excess, and many could not find admission. A large number of strangers were present who had not before attended our meetings. Although I addressed them somewhat lengthily, good order prevailed and the best of attention was given, and I have no doubt but that many will yet be added to the church in Birmingham. The prospect for the spread of the work in that place was never better than at the present time, and I have the satisfaction of saying, that during my stay there, I saw no spirit manifest with any member of that branch of the church, but perfect union. Elder Crook is much blessed in his labours, and is striving to build up the kingdom of God; he has the hearts and affections of the Saints.

I also attended a tea meeting on the Monday following, where about three hundred Saints, with some strangers, joined together in partaking of some of the bounties of the earth with glad hearts and cheerful countenances, after which I addressed them about an hour on the subject of the gathering, the building up of Zion, the bringing of our tithes and offerings into the storehouse of the Lord, that we build unto him a house, according to his commandments. I was followed by father Crook, on the first principles of the gospel, all of which were received by the Saints.

On Sunday the 6th July, I was blessed with the privilege of once more meeting with my old friends, and many new ones, in the Staffordshire conference, in the town of Burslem. Elder Hiram Clark, who has had the charge of that conference for some months, was present. We had an interesting meeting through the day and evening. The room was much crowded. This was my first field of labour, on visiting England in January, 1840. I was much edified in hearing the testimony of the Saints in the afternoon, after the sacrament. Some few individuals confessed they had been out of the way in some things, in that conference, but repented; wished to be forgiven, and felt a determination to be faithful hereafter, and maintain the work of the Lord. My visit was short, yet interesting, with my friends in that place.

On the 7th I was in Manchester, saw a few of the Saints, and was informed that all was peace and prosperity with them there. The 8th found me again with my family and friends in Liverpool after one month's absence.

W. WOODRUFF.

THE CAP-STONE OF THE TEMPLE.

On the morning of the 24th, at a little past six, a goodly number of Saints had the honour, and glory to witness *the Cap-stone of the Temple laid in its place*. The morning was cool, clear, and beautiful; the Saints felt gloriously, the band, upon the top of the walls, played charmingly, and when the stone was placed, there was a united *Hosanna to God, and the Lamb, Amen and Amen*; shouted three times, which not only gave joy on earth, but filled the heavens with gladness! A new hymn, composed for the occasion, was then sung: The first verse of which is,

Have you heard the revelation,
Of this latter dispensation,
Which is unto every nation,
O prepare to meet thy God?

CHORUS—We are a band of brethren,
And we've rear'd the Lord a temple,
And the cap stone now is finish'd,
And we'll sound the news abroad.

It was justly remarked that Saturday was the Jewish Sabbath, and that God finished his work on that day and rested, and so may the Saints. Another great coincidence is, that this was the *ascension* week of Jesus—and (setting aside the narrow calculations of the world, concerning "Holy Thursday,") this was actually the end of the week,—and as the prophet said—the head stone was brought forward with shouting "Grace, grace unto it,"—and, peace to the saints.—*Nauvoo Neighbor, May 28th.*

THE CARTHAGE ASSASSINS.

On Friday, May 30th the trial terminated, and the prisoners were acquitted in the case of Joseph Smith. This accords with the vote of the city council last July, that when the law failed to atone for the blood of our prophet and patriarch, shed at Carthage on the 27th of June last by a mob, we would refer the case to God for a righteous judgment, and we have never varied from that intention.

If those men had been found guilty it would have been a novel case, and a violation of all the rules of the world in all martyr cases before.

The wicked who slew the prophets—boiled the children of Israel in caldrons—who fried them in pans—who stoned a Stephen—who crucified the Son of God, and who harrassed the Saints to death for sport, or burnt them at the stake, did the laws of the land and its executors ever make the perpetrators atone for that innocent blood? No! alas, no!

We are satisfied to *let the dead bury their dead*. We ask for even handed justice—a righteous judgment—and we ask for *our rights* of the powers that be; and then content ourselves as Saints of the living God with the action of those powers, knowing that the judge of all the earth will reward every man according to his work in the day of judgment.

The sentence of Jehovah upon Cain for *martyring his brother Abel*, is a sample for all murderers that have cursed themselves and the earth since—*A fugitive and a vagabond in the earth shalt thou be*.

The severest punishment upon a guilty conscience is a continual torment in the flesh without satisfying the demands of justice, wiping out the stains of innocent blood, or soothing the cry of widows and orphans to God for vengeance!

Again let us say we are satisfied; we will not do wrong because others do. The ghosts that haunt the guilty by night and by day shall never torment us by shedding *innocent blood*. The blood of the prophets, the tears of the widows, and the

weeping of orphan children, let alone the broken faith of a State, and the weakness of law, or even the *scars* of living witnesses, shall never cry in the ears of the Lord of Sabaoth for vengeance—because we have shed innocent blood, and hid ourselves under the *cobwebs of chicanery*.

Mormonism was ever above such artifices, being eternal truth; and while we seek peace and salvation, the murderers of Joseph and Hyrum Smith, be they who they may, can rest assured that their case, independent of all earthly tribunals, will be tried by the Supreme Judge of the universe, who has said, *vengeance is mine and I will repay*. The Mormons do not believe in taking life like the world, knowing that the scriptures say, "NO MURDERER HATH ETERNAL LIFE ABIDING IN HIM."

Calm as a summer's morning; still as the noiseless light, that flies from sphere to sphere; and orderly as the worlds roll in their circuits before the Lord, does Mormonism pursue the even tenor of its way—sounding to the nations of the earth, *good tidings of great joy*; continually consoling one another,—*with persecution we are satisfied; with prosperity we are satisfied; yea, with all things we are satisfied, when we know that God is satisfied!* and from henceforth let all men who drive, despoil, rob, or murder us—do it on the credit of the nation; that if there be any glory in opposing Mormonism, all that act may share in that glory. As for us, we will honour the law we will honour our country, we will honour virtue, we will honour God.

HOLINESS.

"WITHOUT WHICH NO MAN SHALL SEE THE LORD."

Many good intentioned brethren, who have come out from different sectarian bodies, express their fears sometimes that we do not make holiness of life a sufficient topic of discourse in our public addresses, but this arises in a great measure from ignorance of the true state of things. The Saints of the last days are as conscious of the necessity of holiness of life in order to meet the approbation of heaven, as any other people, and well know that there is no principle or precept in their religion that is not perfectly compatible therewith. But the minister of the Lord, who has received a mission to proclaim the gospel and the way of salvation unto the children of men, does not spend his time in exhortations to holiness, &c., as is the manner with many of those who have not entered into covenant with God; but like the apostles of old, instead of sending them to prayer or to the penitent form, commands them to arise, to repent, and be baptized for the remission of sins in the name of Jesus Christ, promising unto them according to their faithful obedience, the gift of the Holy Ghost, knowing well that, if in possession of the spirit of God, they will have a continual monitor to all manner of righteousness, and which will prompt them to do all things well pleasing in the sight of God, and they cannot sin (willfully), because they have been born of God.

The spirit of man in his natural state is prone to evil, but if he receives of the spirit of God to control his natural spirit, and lives under its influence and guidance, he will be continually conscious that all evil is grieving unto that spirit, and he will seek to walk in all manner of holiness before the Lord.

EDITOR.

EXTRACT OF A LETTER FROM PRESIDENT BRIGHAM YOUNG.

Having received a communication of late, by letter, from President Brigham Young, of Nauvoo, I wish to make a short extract from the same for the benefit of the elders and Saints, abroad in this country, and am happy to find that it is in accordance with our own views, feelings and teachings, which we have presented before the Saints in this land, especially that part which relates to laws and governments, his remarks upon that subject are as follows:—"It is a part of our religion to support any government, wherever we may be, that will protect us in common with other citizens; for to this end governments are instituted; and, as England has ever been true and faithful to us, as a people in common with

others, the elders cannot be too particular to enjoin on all the Saints to yield obedience to the laws, and respect every man in his office, letting politics *wholly, entirely, and absolutely* alone, and preach the principles of the gospel of salvation; for to this end were they ordained and sent forth.

* * * * *

The stones are in rapid progress for the new font. The wall for the foundation of the pickets or railing around the Temple Block, and the block west of the Temple (to be in one) is also commenced. The bricks are making for the Nauvoo house; 140,000 feet of pine timber was received last Saturday for our public buildings; another raft is expected soon, and we anticipate they will all be enclosed early in the fall. Immigration has been greater than usual this season: perfect peace and union prevail. It is also a time of health.

* * *

We have thought it might be very agreeable to the feelings of the English Saints to furnish a bell for the temple, if this is their pleasure, you can forward it the first conveyance, and we will have it hung as the building is going up. We are but little acquainted with the weight of bells: we have thought of 2000 lbs. weight, but we leave this to your judgment. We want one that can be heard night or day.

We forward you with this in a package, a letter of attorney, constituting you an agent to transact all necessary business for the church in the United Kingdom of Great Britain, and on the continent of Europe.

Wishing you every blessing, we subscribe ourselves your brother in Christ.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Clerk.

I wish, now, to make an appeal to the hearts and minds of some ten thousand of my brethren and sisters that reside in this land, by asking you the question, 'if you are willing to bring your tithes and offerings into the storehouse of the Lord, sufficient to purchase the *mouthpiece* or bell for the temple of the Lord?' my faith is that your answer will be "yes."

It is justly due to the Liverpool branch of the church to say that, they not only say "yes" to a bell, but they also say, "ADD A CLOCK TO IT," and we will not be behind on our part. This is honourable indeed, and I have no doubt, but that, it will meet the feelings of the churches generally, and be pleasing unto them to prove that their tithings and offerings have been laid out to purchase a bell, that when they hear the sound thereof (which may it be the case) they may rejoice that it is the product of their own offerings to the temple of the Lord.

All the churches abroad that will assist us in this thing, will please to forward their donations to me, at Stanley Buildings, Bath Street, Liverpool, with their names and amount of tithings, &c., which will be carefully recorded in the Temple Book, and afterwards transferred to the Book of the Law of the Lord in Nauvoo.

WILFORD WOODRUFF.

TO THE EDITOR OF THE MILLENNIAL STAR.

Dear Brother,—In conformity with the recommendation of our beloved brother Woodruff, we held our day of fasting, humiliation and prayer, to our Heavenly Father, as enjoined upon us on the 27th ultimo, when the brethren and sisters assembled at four o'clock in the morning, in the Music Hall. After opening the meeting with singing and prayer, our dear brothers Marsden and Clements preached to us on the subject of things pertaining to the kingdom of God in the last days; reverting particularly to the cause of our being called together on the anniversary of the memorable (to us as Saints) 27th June, 1844, when two of the best men that we believe, have lived since the days of St. Paul, were martyred for the cause of truth; whose blood, like that of Abel, cries aloud for vengeance—and will ere long be visited as John the Revelator declares, vi. chap. 9, 10, and 11 v.:—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And white robes were given unto

every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled.

These things to us as a people, have an effect unknown to those who have not yet entered the covenant which God has made with man in the last days. We look seriously upon St. Paul's words to Timothy, iii. chap. This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power thereof; from such turn away. Yea, and it shall be said of such by and bye, as Paul to Timothy declared,—But they shall proceed no further "for their folly shall be manifest unto them as James and Jambres was, who withstood Moses the prophet of the Lord."

We also assembled at half past seven in the evening, and having opened our meeting as usual with singing and prayer, brother Marsden preached an impressive sermon from Paul to the Hebrews, ii. chap. 8rd v. "How shall we escape if we neglect so great salvation," when a delightful feeling pervaded our assembly. A collection was made of the estimated savings of the brethren and sisters assembled by their fast, and the same was appropriated to the wants of the poor. Many of our dear brethren and sisters are daily pleading with their heavenly Father to open a way for their gathering to the land of Zion, which they long to do, in obedience to God's command in the day in which we live.

Your's very truly,

Liverpool, July, 1845.

THOMAS WILSON.

OUR PUBLICATIONS.

Will the elders over the conferences and branches of the church, and all our agents abroad, lay before the Saints the necessity of each family obtaining a copy of the Doctrine and Covenants of the church, as far as they can do so, for it will be a great benefit to them. Each agent ought to have some on hand to supply any person that wishes for them, either in or out of the church. I hope no agent will keep them locked up or hid, for fear some one should see them. Also the STARS should be circulated as extensively as possible to the church and to the world, for it is the medium through which we communicate teaching and instruction to the churches when we cannot be present ourselves. We do not intend the STAR to be an uninteresting publication to our readers. We have still Books of Mormon, Hymn Books, Voices of Warning, O. Cowdery's Letters, and other works on hand, which are of interest to the church and public; and, among others, I wish particularly to mention the fourth and fifth volumes of the Times and Seasons, several hundred copies of which are on hand, edited by elder John Taylor, of Nauvoo; the fifth volume is not quite complete, but we expect the remaining numbers soon. The fourth volume is complete, containing the trials of Joseph Smith, the Prophet, before the courts of justice, the history of the church, and the unparalleled persecution of the Saints. The work will not be reprinted, and when the numbers on hand are disposed of, more cannot be obtained. Each volume contains just double the matter there is in a volume of the STAR, price eight shillings per volume. Any agent that can dispose of any of the Times and Seasons, will forward a notice of the same in the order to elder Ward, and they can be supplied.

WILFORD WOODRUFF.

I wish to say to all the Saints and officers throughout the land, that I have carefully perused an article published in the last STAR, entitled "Fragments of an Address. By P. P. Pratt." And it is strictly in accordance with my own views and principles, and I hope that all the elders, officers, and Saints, over whom I am called to preside, will consider the address made to them, and will act accordingly. Let no officer, or member of the church pretend to present any principle to any person whatsoever, except it accord with the principles of the gospel of Jesus Christ, with righteousness, truth, and virtue.

WILFORD WOODRUFF.

Latter-day Saints' Millennial Star.

JULY 15, 1845.

THE present number of the STAR is characterized by two articles, which, however unimportant to the world at large, are to us of the highest interest, viz., the laying of the Cap-stone of the Temple, and the acquittal of the murderers of Joseph Smith. The first is a proof of the unwearied assiduity and faithfulness of the Saints, in the midst of privation, toil, and persecution; and the other an evidence, and an unfailing one, of the undying hostility of the world against the people of God. And while we rejoice greatly at the nearly approaching completion of the Temple, and anticipate the glorious results arising therefrom, we also rejoice that the decision of the court has been that the murderers of the Prophet are "not guilty." We feel a satisfaction in this which we know not how to express. The decision of an earthly court has been made, and by it the murderers are exculpated from all punishment; and it is now made manifest that the servants of the Lord fell as did the saints of old. The decisions of earthly tribunals justify the deed, and bid the perpetrators thereof go free. It is therefore now left in the hands of the judge of all the earth, and he will avenge his own elect, and we can confidently entrust all things unto him.

SIGNS OF THE TIMES.

FIRES IN MAINE.—In one week in Maine, at Damariscotta some twenty five buildings *dropped* down by fire. At Wiscasset three or four buildings. At Goshum one building. At Saccaroppa one factory. Verily fire is a hot master. There was also a fire at Perryville, Ala, about the same time which consumed every house in it save one.

FIRES.—There was a great fire at Newbern, N. C. week before last. Loss more than 50,000 dollars. There was also, about the same time a fire in Norwich city, which destroyed several buildings. There was also about the same time, a great fire in Toronto, Canada. The loss is said to be very great.

BRESLAW, JUNE 14.—On the 9th instant, the village of Alt Berun was almost wholly destroyed by fire, only a brewery and two small houses having escaped. Two sick females and eighteen children perished. Nearly all the houses were constructed of wood.

SEVENTEEN HOUSES BURNT DOWN.—Last week a fire burst out at Southmolton, Devonshire, and burnt with great fury for several hours. Notwithstanding three engines were quickly on the spot, no fewer than seventeen dwelling-houses were entirely destroyed and others partially so, and many others unroofed.

ONE HUNDRED PEOPLE KILLED OR WOUNDED BY THE FALLING IN OF A CHURCH ROOF.—The commune of Albe (Rhône) has been thrown into the utmost distress by the following frightful event:—Sunday, June 8, being the *fête* of St. Medard, the parish church was filled with the inhabitants of the village, and the cure had just begun his sermon, when the roof of the church suddenly fell, covering the people as with an iron mantle. The scene was terrible, upwards of two hundred persons being hidden beneath the ruins. Fortunately, the cure and two other persons, at the end of the church, escaped, and they immediately ran to a timber-yard, close by, and seizing axes, succeeded, by the aid of some other persons, in extricating a number of victims to this deplorable calamity; many, however, had perished, crushed by the weight or suffocated by the pressure, and but few were without some injury. The cause of the accident is unknown.—*Gazette de France.*

DESTRUCTION OF THE ACADEMY OF FINE ARTS, PHILADELPHIA.—On the night of the 11th of June this establishment was consumed by fire, an event that is ascribed to the act of an incendiary. It ranked among the first institutions of the country. The *North American* says upon the subject:—"We have the lamentable intelligence to communicate that the entire contents of the antique gallery are destroyed, and works of art, which, a few hours since, excited the admiration of the world, are now a mass of worthless ruins. Among these were casts of the most excellent of the ancients, and the most distinguished productions of modern times. Scarcely a fragment is preserved. In the Rotunda, Gilbert Stuart's full-length portrait of Washington was saved with some little injury, the canvas being torn and frayed. When this work was rescued from the flames we never heard such a gladsome shout sent up as rent the air. It showed, indeed, that he was the first in the hearts of his countrymen. West's 'Death on the Pale Horse,' Haydon's 'Christ's Entry into Jerusalem,' and Alston's 'Dead Man Restored to Life,' were preserved but with little injury. In the Director's room there was sad havoc.

TERRIBLE CONFLAGRATION AT QUEBEC.—A terrible fire occurred at Quebec, on Wednesday, the 28th ult. A letter of that date gives the following particulars:—"The *Quebec Gazette* will not be published to-day, the hands being all absent at the fire which occurred at Mr. Richardson's Tannery, in Valier's suburbs, about noon, and has already spread over nearly all St. Roch suburbs. A population of about ten thousand souls will be without house or home to-night, having lost almost every thing; so rapidly were the flames driven by a strong westerly wind among houses mostly of wood. Fortunately, a shower, which has just fallen, will prevent the fire from taking on the shingle roofs, in St. Paul-street, and the Lower Town—the sparks being carried quite over to the river and along the ramparts." We (*New York Herald*) learn from other sources, that, when the fire commenced, the wind was westerly, but about one o'clock shifted, carrying the flames in an opposite direction, and in a line with the General Hospital; in one hour all the streets on the right towards the city were consumed, as far as the Queen's Wood Yard, including the block of houses on the south, and as far as Clearihue's bakery. Half an hour more and St. Charles-street, north and south, St. Paul's market, and the square, were consumed—the fire extending to M'Callum's brewery, including Lloyd and Lepper's, Dinning and Co's, and M'Callum's wharves. At half-past four the fire continued to rage, the wind blowing from the north-east—the houses inside the Palace-gate, including the Engineer's office, Artillery Barracks, in imminent danger—the Powder Magazines by no means safe, and burning shingles being blown into St. John-street. We have not heard of any lives being lost, but the misery which must ensue from so dreadful a calamity—of the extent of which we are still ignorant—cannot be exaggerated. The following is from the *European Times*:—"Between 1500 and 2000 houses are supposed to have been consumed, and it is calculated that 12,000 persons (one-third of the population) are this day houseless. Most of those people have lost their all, the rapid advance and sudden capricious directions taken by the flame, not only rendering it impossible to save any portion of the property in the dwellings, but in a vast number of instances barely allowing the inmates sufficient time to escape. The church in St. Roch's is in ashes. The convent is saved. St. Peter's chapel is also burnt. The large brewing establishments of Messrs. Lloyd and Lepper and M'Callum are consumed, and the line of wharves from Munn's to the one at the foot of Hope-hill. On these were an immense quantity of deals, which were all consumed. At this point the fire was arrested by throwing down the piles of deals, and, on the town side, by blowing up two houses. This operation was conducted by Lieutenant Colonel Warde, of the Royal Engineers, and some of the officers and men under his command. Two Methodist churches were also burnt. The Artillery Barrack was three times in danger. A general meeting had been called, attended by 3000 persons, at which between £3000 and £4000 were collected on behalf of the sufferers. At Montreal steps were being taken to aid the unfortunate persons who have lost their all by the calamity. The most painful event was the destruction of the hospital, to which, as being considered entirely out of the reach of the conflagration, numbers of sick persons of all classes were carried: the building became ignited by the flakes of fire carried from a distance by the wind; the unfortunate inmates, unable to help themselves, perished miserably. The loss of life, according to one of the accounts, exceeds one hundred persons, and the loss of property is said to be above £750,000. Eighteen schooners were burnt at the Palais. 'Nothing left,' says one of the letters from the scene of conflagration, 'from where you begin to descend Cote les Bras at Tourangeau's, running down the large street towards the Marine Hospital; every thing on the right until you reach the water, thence to the two distilleries, M'Callum's and Lloyd's, these included, is destroyed, the fire ending, or rather being arrested, at the point where the roads St. Paul-street and Hope-hill diverge. The loss in round numbers cannot be easily ascertained, but half a million will not cover the losses, nor perhaps £750,000.'

THE TENTH PLAGUE.

BY EDWARD W. COX.

There was a cry in Egypt, and the voice
 Of wailing, and the audible throb of fear,
 Came floating on the sluggish wings of night,
 Rending the pall of darkness, and afar
 Waking the drowsy echoes from their sleep
 In the dim distant mountains, and the caves
 Sent back the sound. The lonely traveller,
 With eye imploring, on heaven, in vain,
 Gazed in mute awe, seeking some welcome star,—
 In vain;—the sentinels of the night had veiled
 Their silent watch-fires, and the crescent moon
 Had flung a misty mantle o'er her charms;
 No solitary light-ray through the sky,
 Hope beaming, streamed benignantly, the gloom
 Gilding with golden light,—save when at times
 A meteor fled athwart the firmament,
 And having brightly beamed a moment there,
 Perished in deeper darkness.

Some there were
 Who whispered of an angel form that waved
 A fiery sword, and the blue light'ning flash
 Came as he waved, and thunders from afar
 Pealed sullenly;—and scattered rain-drops, huge,
 Heavy and chill, commingled oft with hail,
 Fell from the embattled clouds, that snatched the hues
 Of the angelic messenger, to paint
 Their rugged brows, and all the heaven glared out
 With an unnatural splendour, and a glow
 That was most fearful;—then a cry went up
 From every city, palace, hamlet, cot,
 Wherever was man's habitation, came
 A direful cry that went to heaven, and rocked
 The mountain clouds, and in their fiery vault
 Unnumbered echoes caught the cry, and back,
 With mingled thunders, hurled it to the earth.

The vulture from his rock-built eyry then
 Screaming uproar, and through the gloom soared he,
 Hailing his prey from far; the hyena heard,
 Where in the desert sands he roving kept
 His wonted vigils, and more nigh dared then
 To seek the city, and await his feast.
 The sleeper woke astonished, and in fear
 Upstarting smote his breast—and seemed to doubt
 If it were not a hideous dream—and dread
 Of ills impending came upon them all.
 Yet were there some who still unconscious slept,
 And whom the cry woke not. Why slumbered they
 So heavily?—And some there were who stirred
 As they would burst the bonds of sleep, and then
 Were still again. Why did not they arise
 To look upon the horror of the night?
 Weak age and helpless infancy arose,
 Yet there were some—the young—the beautiful—
 Yet there were some—the good—the pure—the bright
 Youth promise into manhood blooming—fair
 And gentle virgins in their innocence—
 Babes on the mother's bosom—who lay then
 Unconscious of the cry that rose around.
 There in their several homes they sweetly slept,